Yet keeps his book uncrossed[3]: no life to ours[4]. *GUI.* Out of your proof you speak: we, poor unfiedg'd, Have never wing'd from view o* the nest; nor know not What air's from home. Haply, this life is best, If quiet life be best; sweeter to you, That have a sharper known ; well corresponding With your stiff age : but, unto us-, it is A cell of ignorance; travelling abed ; A prison for a debtor, that not dares To stride a limit[5].

*Anv.* What should we speak of[5], When we are old as you ? when we shall hear The rain and wind beat dark December, how, In this our pinching cave, shall we discourse The freezing hours away ? We have seen nothing: We are beastly ; subtle as the fox, for prey; Like warlike as the wolf, for what we eat: Our valour is, to chace what flies ; our cage We make a quire, as doth the prison bird, And sing our bondage freely.

a word as *brale* in English, though apparently bearing a very different meaning from that which Dr. Johnson has ascribed to it. *Hetk* is thus explained by Speght in his Glossary to Chaucer: " *Brakes* and such like." *Hething,* for so Mr. Tyrwhitt gives the word, he interprets—contempt. BOSWELL.

s Yet keeps his book UNCROSSED :] So, in Skialetheia, a.collection of Epigrams, &c. 1598 :

'* Yet stands he in the *debet look uncrost"*

STEEVENS.

4 — no life TO ours.] i. e. *compared* with ours. So, p. 99: " Thy mind *to* her is now as low," &c. STEEVENS.

•s To stride a limit.] To overpass his bound. JOHNSON-

In the preceding line the old copy reads—f( A prison, or a debtor," &c. Th^correction was made by Mr. Pope. MALQNE,

[6] What should we speak of,] This dread of an old age, unsup-plied with matter for discourse and meditation, is a sentiment natural and noble. No state can be more destitute than that of him, who, when the delights of sense forsake him, has no pleasures of the mind. JOHNSON-.